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ANOTHER REVOLUTION

THE most striking fact about the recent change in Russia is that inside news about it was soon known in this country. It is doubtful whether inside news about a political change could have travelled more swiftly from Washington. It is evident that the old barriers between the Kremlin and the outside world are breaking down. How and why, few people can know. But that there is some kind of revolutionary change taking place in Russia and her satellites seems fairly evident.

It is never easy to find the sources of power in any country. Not even in this country with its highly democratic government. That Parliament here exercises ultimate control is pretty clear, but what takes place behind the scenes, the groupings, the meetings of personalities, the decisions of important business men and trade union leaders, only a few can know. It is unlikely that any one man or group of men can know exactly what is going on in a complex modern state. Each, no doubt, tries to find out from the appropriate colleagues and friends. Government, even in a democratic state, is government behind the scenes. Few people could have known of telephone-tapping in this country. Fewer still know what is being done now. In the U.S.A. few people can possibly know of the methods and inside technique of the F.B.I. Government, on the whole, is a clash, rather than a co-operation, between the great inchoate forces of a nation, and the handful of people at the sources of power. At the best it is a day to day experimental affair; at the worst it is the connivance of a small group—as in a dictatorship—to keep power at all costs.

There Is News

No one knows what is happening in Russia among about 150 million people, with the greatest military force in the world outside the United States, and a mighty, complex industrial system. No one can know what is taking place in the minds of the technicians, civil servants, managerial class and, above all, among the highest military officers. The latter are some of the most powerful men in the land. A small group of men do not control an army of several million men, and a vast expenditure of wealth in the development of modern weapons without at the same time possessing immense political power. No one knows, except that credible news travels more swiftly than it used to do; that, indeed, there is news; and that a Sunday newspaper can publish a photograph of Khrushchev, taken apparently unknown to him, strolling up and down in the Kremlin gardens on a critical day.

A New Picture

So the world picture that most informed people possess to-day may be entirely false. It is a picture of a few all-powerful men in the Kremlin, and mysterious admirals and generals in the U.S.A. carrying on a never-ceasing scientific war with Russia. Of satellites held indefinitely in the grip of Russia, helpless to do anything about it; of Germany in the heart of Europe divided; of a China of 600 million people governed by one or two powerful men. This picture could change over-night. The sources of power are never as certain as all that. By unseen incalculable means the "silent masses" sooner or later want to lead their own life. Government in any land is soon regarded as a "they", to be opposed, criticized, transformed. The greatest power in any land is, sooner or later, freedom.

Changing Traditions

And freedom in the modern world means something new. Nations cannot live the life that each desires with the cloud of human extinction implicit in atomic warfare hovering continuously before them. Scientific warfare is fast making nonsense of the old emotional military traditions in each country. In this country certain traditional regiments are about to go. The idea of the "navy" is rapidly being transformed. Scientific warfare is rapidly changing the emotional traditional feeling behind all the armed forces. A certain levelling process is taking place in all the great powers; the peaks of military tradition are being lowered to a level plane of scientific destruction of the greatest number of people, and the greatest inhabited geographical areas, in the shortest possible time. This process will go on. It makes nonsense of the old idea of "warfare". People everywhere (the man in the street), have to learn to live with this extraordinary change. They are learning. And what, it may be asked, are Khrushchev's speeches against that background?

It may be that fresh revolutions have yet to come out of Russia. This, in terms of freedom, may transform the future of mankind.

Another change unseen but pervasive that bites into the life of every nation is the scientific. A new world of thought that cannot be explained by anything in the old is gradually coming into being. Slowly but surely the scientists are taking over. Perhaps the most important event in the world to-day as regards the supposed abiding clash between the West and the East is that a television programme can be sent from Moscow to this country. That, perhaps, is the most revolutionary fact of all. The plain people in Moscow know it, so do the people in London. This knowledge charges human feeling and imagination in a new way.

INTERVIEW

(*The Editor addresses questions, by way of interview, to well-known Unitarian personalities. This is the first interview. It is with the Rev. F. Kenworthy, Principal of the Unitarian College, Manchester.*)

1. Mr. Kenworthy, "The Inquirer" has printed accounts of special services for young people held by your students in the College. They seem to be attempting to strike some contemporary note. What is your impression of the whole venture?

THE "College Youth Services" which have been held throughout the Lent and Summer Terms and are being continued in the Vacation are the spontaneous creation of the students themselves. Each week on Tuesday evenings some 30 or 40 young people worship together in the College Chapel. The nucleus of the congregation is provided by the theological and non-theological students resident in the College. In addition there are University students, members of youth groups in our own and other churches, such as the Young Quakers, and other young people. My impression is of the seriousness of purpose which lies behind the venture, and which completely belies the rather prejudiced criticism to which it has been subjected. The rather bizarre titles given to some of the addresses may perhaps be responsible for this, but they are designed to attract young people. The subjects are serious enough and highly relevant to the lives of young people. After the services those present discuss the moral and social problems of their own involvement in the contemporary situation. There is nothing revolutionary or particularly novel in the form of service that is used week by week, but the services and discussions are successful because they spring out of and speak to the experience of the young people themselves.

2. Do you see any difference of importance in collegiate life, and the type of student preparing for the ministry, from the time when you were a student in the same College?

This is a question which it is almost impossible to answer impersonally and on which any generalization is dangerous. At a distance of 25 years one must constantly resist the temptation to be a praiser of times past. Any Collegiate institution to-day, whatever the purpose for which it trains its students, is different in many ways from what it was in past years. Rules and restrictions, once thought essential, are gone and there is much greater give and take between teacher and students, who live in a much freer atmosphere. With some reservations, one would say that this is all to the good. Now, twelve years after the war, students are coming into College in much the same categories as before. Whether there is a difference in "type" is hard to say, certainly there is a difference in attitude on the part of the students. They are laudably anxious to equip themselves for the "practical" ministry but they seem less prepared than formerly to submit to a period of prolonged study. Impatience is no doubt characteristic of youth at all times, but it seems more pronounced to-day. The ministry requires great versatility; a desire to concentrate on certain aspects of the work and ignore others, or an anxiety to "get on with the job" may result in inadequate preparation and a consequent lack of stamina, for which there is some evidence. But I would repeat that all generalizations are dangerous.

3. You have the reputation of being in the centre of Unitarian theology, as contrasted with left and right wings. Are you? and if so, what would you describe your theological position to be?

It is always enlightening (and sometimes disturbing!) to learn how one appears to others. However, even though I am not quite sure what is meant by the "right" or "left" I am not disposed to quarrel with the description. I am a theist and a Unitarian Christian. I am not prepared to throw away all the rich heritage of Christian thought and experience, into which our churches have entered, and in which they share. I own to finding great value in some of the doctrines of historic Christianity, but claim the right to interpret them in the light of modern knowledge and of developing human experience. As one who believes that it is only in the freedom of the spirit that a genuine faith may be reached, I cannot regard the ancient dogmatic formulations of these doctrines as truly meeting human needs. At the same time, while acknowledging the roots which have nourished Unitarian Christianity, which it would be folly to sever, I acknowledge also the need for fellowship and co-operation with other manifestations of religious experience. In other words, my Unitarian Christianity cannot claim any exclusive or final revelation of God to man, nor be regarded as the sole vehicle for that divine-human traffic which is the source of all religion.

4. In a recent report of a speech made at the annual meetings of the General Assembly, it was stated that the Unitarian movement should have two wings, presumably right and left, in order to fly. What do you make of this statement?

In all religious bodies tensions of some kind or another are to be found. They are not peculiar to our Unitarian and Free Christian Churches, as we are sometimes apt to think. To describe these tensions as between the "right" and the "left" wings is perhaps to oversimplify matters. In the Church of England, for instance, there are many conflicting schools of thought, say, the Anglo-Catholic and High Church parties on the one hand, to the Evangelicals and the Protestant Truth Society on the other. These streams are not absent even from the Church of Rome. Anyone who studies movements of thought in that communion soon learn that all is not unity, order and blind docility within its ranks. Tensions of this kind are characteristic of all churches. They are not necessarily to be deplored, they may be a sign of vigorous intellectual and spiritual life. In our churches we have those who emphasize our claim to be part of historic Christianity; there are also those who are anxious to seek common ground and fellowship with non-Christian religions. There is also the theist-humanist discussion which flares up from time to time. Such tensions will always be with us as long as we seek to maintain our ideal of complete mental freedom. What is to be deplored is the intolerance which is sometimes manifested by those who claim tolerance as a Unitarian virtue.

5. As principal of the Unitarian College, Manchester, and as you look to the future, do you think young men will still come forward to the ministry? What do you think will help them in this decision?

There is always an ebb and flow in the supply of students for the ministry. I have reason to think that this ebb and flow will continue. I have no evidence as yet that the sources will dry up altogether. Indeed, recent experience has proved encouraging in that a number of young men in various age groups have come forward. The motives that inspire them to this decision are understandably varied. If there is anything that can be said to be common to all, it is their conviction that the achievement of right relationships among men is the first essential for the health and salvation of our society. We live at a time when there is a vast demand for scientists, technologists, and educators of all kinds, and when the material rewards for these are assured. Yet there are clearly those who believe that human needs must be met in other ways than by the constant multiplication of scientific devices and the stepping up of technical progress. To endeavour to meet these inner spiritual needs they are prepared to accept a life of constant financial stringency and to devote themselves in love to the service of their fellow men. Young men will come forward because the spiritual hunger of our time will be to them a challenge and a spur to their idealism.

COMMENT

Men in Ballet

I have seen a good deal of ballet, but at considerable intervals; and it is only since I have been able to see ballet on television that I have begun really to be interested. I was inclined to deplore the fact that men took part in ballet, and I suppose I would have agreed with a Canadian M.P., quoted by a recent contributor to *The Times*, who told his fellow-members recently that male ballet dancers were "long-haired nuts cavorting in winter underwear". Not long ago, however, I listened to a talk by a lady engaged in training for the ballet, and she pointed out that a male ballet dancer has to be very strong, since he often has to lift his lady partner into the air dozens of times in the course of the performance.

That, however, was one of the things that seemed ridiculous to me in ballet dancing, and I regretted that competent male dancers so seldom had a chance to show what they could really do on their own. According to the contributor to *The Times*, quoted above, there is very soon likely to be a great change in this respect, and male dancers are more likely in future to dominate the stage, especially as more and more youths are being trained by male teachers apart from the other sex. Ballet, it was said, demands enough brain and muscle to meet all the young man's athletic ambitions, and the training is tougher than that of a parachutist. "Ballet, indeed", he concludes, "is a man's art precisely because success in it requires the noblest qualities of athlete and gentleman combined with those of an artiste". Certainly, it has never appeared to me in quite that light, hitherto, but there is nothing so qualified to raise the level of that profession, as to demand for full success in it high intellectual and moral qualities.

The Government and Smoking

In his interesting autobiography, the Earl of Halifax remarks that the first time he saw a woman smoke was in 1905, when he was a guest of Lord and Lady Northcote. Lady Northcote asked him if he would be shocked if she lit a cigarette. He, of course, said "No"; but none the less he was greatly shocked. And I suppose it was within a year or two of that date that most of us whose memories go back so far first remember ladies smoking, whom one could not reckon as "fast". The comparative recency of that date accounts, no doubt, for the fact that cancer of the lungs is far more prevalent than among men, cancer being on the whole a disease of old age; and it is considerably less than a generation ago that a young man, on being asked whether he would have a cigarette, might reply with: "No, thank you; it's too effeminate".

Considering that the Government gets in the neighbourhood of £600 m. from the tax on tobacco, it was very courageous of it to give instructions to the Central Council for Health Education to prepare and issue posters drawing the attention of the public to the grave dangers to health involved in smoking. Many, of course, will continue to smoke in spite of the risk involved, but it might well be that the tobacco tax will gradually produce less and less for the Exchequer. The French King, Louis XIV, looking at the revenues procured by liquor and tobacco taxes and monopolies and the public lotteries, is reputed to have said that the vices of his subjects were more profitable to the state than their virtues; but our Government to-day evidently thinks that health of the people is the first consideration, and the greater wealth.

A Race Apart?

Clergy and ministers as a profession should stand well in the estimation of the community, for they are in a large measure responsible for keeping alive the principles of social decency and co-operation that lie at the base of a healthy state. In their measure, however, all decent trades and callings are worthy of honour, in as far as they are necessary for the well-being of the community, for there is a great truth in the statement that "all service ranks the same with God".

It is for that reason that I would deprecate any attempt to gain from the community itself any special financial benefit for ministers and clergy. The Association of English Clergy Limited has been formed to counteract the disability under which ministers of religion are said to labour in bearing heavy rate burdens on their official residences, and has sent urgent appeals to local authorities for relief. The chairman of the association said recently at a conference that in Britain, ministers of religion were paid relatively little compared with those in America, and yet were compelled to live in official residences toward the upkeep of which their stipends were utterly inadequate. I think that the justifiable comment of the average man on this development will be that all that may be true, but surely the remedy lies with the religious body itself which should see to it that smaller or more suitable residences are provided, and that there is no reason at all why clergy should be assisted to live in houses that are beyond their means.

Breaking It Gently

A man was killed whilst working in a factory, and his mates discussed the question of breaking the news to the widow. At last one man of presumed discretion was picked out for the mournful task. "But mind you, break it gently", he was admonished as he set off on his errand. As he walked slowly along, he thought out what was best to say, and arriving at the house he knocked at the door, and when the woman appeared, he asked: "Does Widow Smith live here?"

This was somewhat on a par with the story of the man who wished to propose to a young woman, but couldn't find the courage or the words to do it. At last he took her a walk to the cemetery; and, passing near a large grave, he said to her: "My grandmother was buried here; my mother was buried here: would you like to be buried here, too?"

Commentator.

RELIGION AND THE CONTEMPORARY SITUATION

A Discussion

THE subject chosen for joint discussion by the Women's League and the Discussion Circle of the Lewisham Unitarian Church was the above title. Everyone was asked to read the articles by the four young ministers published in *The Inquirer* of April 6 and 13 and to come prepared to comment on them and to suggest what action should follow.

There was general agreement that despite the nearly empty churches a widespread interest in religion existed. A unique feature of the contemporary situation was that although orthodoxy had a virtual monopoly of religious broadcasting and actually spoke daily into the ear of millions, this has no apparent effect on religious observance or church membership.

All four ministers defined religion in terms of feeling; one of them extended this to cover both good and bad feelings and and this idea did not meet with much approval. If Hitler was religious it was in the sense of being a fanatic. Christian churches and others had shown similar fanaticism and committed similar atrocities but no one present was willing to accept this as essentially religious. Several speakers stressed their conviction that religion was bound up with our conception of moral values and the belief that truth and right would eventually triumph.

While some people held firmly to the conception of a personal God others found it impossible to think of God in terms of human personality. Childhood notions of a sort of "holy Father Christmas" or a stern judge demanding sacrifice had been jettisoned and with them the capacity also to think of God as a Person.

Much sympathy was expressed with the plea the articles put forward that ministers should have psychological training, but a certain amount of misgiving was voiced lest ministers should develop into amateur psychotherapists, this being regarded as a sphere for only the highest expertise. It was, however, conceded that although psychology was still a very young science, there existed already a body of tested knowledge (Social Science Generic Course) which was available to those whose professional calling was to deal with "all sorts and conditions of men". It was only right that ministers should be acquainted with this knowledge. Psychology could reinforce religion. It was not a substitute for it.

The articles seemed to suggest that there were two schools of thought, one advocating a specifically Christian Unitarianism, the other asking for something wider. There was a general weight of opinion in favour of the latter, supporting Mr. Finbow's conclusions "It (this faith) was born within a particular culture but now it has burst the bounds of that culture and seeks the best in all". It was felt very strongly that these words should be taken seriously if we wished once more to be a "vanguard". We must show that we had stepped clear of the errors of the past; that we no longer *worshipped* the Bible as the one book with "all the answers"—to the exclusion of so much religious literature in our own tongue and available in good translations from other cultures. For example, how sadly ignorant were the majority of folk of the wisdom of Emerson's writings! The "Lessons" were so frequently the same passages of the Bible that we had had to commit to memory in schooldays.

There was considerable support for a period of meditation in the service (not meditation in any Eastern, mystical sense), a period of about two minutes' silence following a short reading. An example was given of a short lyric—short enough to be grasped and held in the mind at first hearing. If, indeed, the "Lesson" was a first hearing for most of the congregation a pause for meditation would be natural and appropriate.

This report summarizes the impression of one member who was present at the two meetings held.

LIFE AND LITERATURE

THERE must be few writers, if any, who have been Lord Mayor of the city they were born in, and have lived in all their lives. This, Mr. R. H. Mottram, or "Ralph" as anyone must inevitably call him after reading the second volume of his autobiography (*Another Window Seat*, by R. H. Mottram, Hutchinson, 18s.), has splendidly accomplished. A literary critic some weeks ago described literature as 2,000 years of frustration. There is no frustration about Mr. Mottram. He has known how to keep literature in its place and carve out of it a wonderfully personal happy life. All this, without pretension, bubbles over in the account of his life and social affairs in his new book. Life was far more important than putting it into words. He made a choice, he chose life, and a serene and happy one it has been.

Yet it is probable that when some of the men of the future, particularly the men of his own native Norwich, wish to know what the twentieth century was like, they will turn up and read with pleasure what Ralph Mottram had to say about it. Most of his books will be preserved. Their language will give the future pleasure. Of how many contemporary novelists could that be said?

Mr. Mottram, no doubt, is a past master in hiding his emotions. One of the rare occasions on which he does not hide them is in the account he gives of the Civic Service at his Unitarian Chapel at which he has attended all his life. He was Lord Mayor.

"If I were asked which, of all the 207 occasions, touched me most deeply, I would say the Civic Service to which the Sheriff, Deputy Lord Mayor, members of the Bench and the Corporation in procession accompanied me, in my old Octagon Meeting House on July 5, 1953. The old oak with which the place is lined made a fine background, the flowers were lovely, the massive insignia shone where it hung on the north-east pillar, in the regalia stands on which my name is now inscribed together with those of my great-uncles, Nathaniel Bolingbroke and Sir John Harrison Yallop, among the four former mayors who have been members of the congregation."

For an accomplished author to combine literature with a civic life and all its honourable service is an accomplishment indeed.

Mr. Mottram, one-time president of the General Assembly of Unitarian and Free Christian Churches, has a number of asides in his book which will be of particular interest to Unitarians.

E.G.L.

UNITARIAN COLLEGE, MANCHESTER

Closing Proceedings

THE Close of Session Proceedings, held on July 2, attracted as usual a friendly and animated gathering. On these traditional occasions the College seems able to display the happy art of combining academic dignity with domestic friendliness and efficiency. Polished floors, bowls of flowers, well-tended gardens and gleaming bookshelves were the outward evidence of domestic battles which the Matron and her staff had obviously not waged in vain. Mrs. Kenworthy and her efficient forces give strong domestic support to the campaigns which her husband wages in the more studious and academic sphere.

One lays emphasis on these nonacademic matters because our Unitarian College is not only one of our seats of learning but also, as it were, a domestic centre and gathering-ground for Unitarians in the N.W. Visitors come to the Closing Proceedings from churches over a very wide area. Ours is only a small movement, in which intimacy and personal friendship play a large part. The College is not only a focus, one of course among others, for our academic life; it is also a centre for personal relations, to which both ministers and layfolk freely contribute in almost equal proportions.

This year, on behalf of the General Assembly, the College has added its official seal to the status of two men who, throughout their training courses, have been in active charge of congregations. Differing as they do in age, status and experience, the Rev. S. R. Butler and Mr. D. C. Doel are accessions to the Unitarian ministry, of whom this College has every reason to be proud.

It was the lay-pastor, Mr. Doel, on whom fell the duty of preaching the traditional sermon by the outgoing student. We listened to him, in what is always a trying ordeal for the preacher, gratefully and with respect. We all warmly applauded the good wishes which Miss Holt addressed, on the College's behalf, to him and Mr. Butler.

This year was Miss Holt's second and final one as College President. Cherishing, as she does, the high traditions of our Unitarian ministry, she has been a most helpful and generous President. When she has presided over our public occasions she has wisely and often wittily seized the opportunity of reminding us of the different aspects of the ministerial office. This year she came fresh from Inverness with a timely reminder from a tombstone!—an epitaph erected by a Scottish congregation to the memory of a certain divine who "with exemplary fidelity for over 57 years had watched for their souls". "To watch for our souls" was indeed, she believed, the most continuing function of the pastoral office.

One of Miss Holt's duties this year was to introduce the College Visitor's Address by Dr. Dorothy Tarrant on "The Uses of Criticism", a report of which will appear in a separate issue. Miss Tarrant's term of office as Visitor is being deeply appreciated by all who are in any way connected with College affairs.

The Principal, in his annual review of his students' labours, pronounced a general judgment on the year as a whole: it had had its problems, but had been a happy one. For young men, of different faculties and persuasions, to live together in College was an education in itself. If it did nothing more than "shake prejudices, remove blinkers or knock a few corners off", even that was well worth doing! One was soon to gather that the College had achieved far more than that salutary minimum. An unusually interesting achievement, certainly not meriting the rather prejudiced criticisms levelled at it from certain quarters, had been the series of College Youth Services spontaneously organized by the students and attracting each week some 30 to 40 young people.

As to the academic Session itself, it had begun with five full-time resident theological students, five lay pastors taking the G.A. course (of whom two later withdrew) and one special student, the Rev. S. R. Butler. In addition 14 non-theological students had been in residence.

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Once again, apparently, the small number of students had made a notable contribution to the problem of "pulpit supplies". Student preachers seem to peregrinate freely from their academic base. During the past year they had conducted 249 services in 34 churches. One church had been so grateful for supplies during a prolonged pulpit vacancy that it had made a handsome donation of £50 to College funds—a gesture which the Principal prayed might be emulated. Perhaps to render the prayer both more polite and less importunate, he uttered it in the Latin language!

On the purely academic side the Principal reported that Mr. McMillan had passed with credit the examination requirements for the M.A. degree, for which he is now preparing his thesis. Mr. D. C. Dod, too, had completed the examination part of his M.A. course. Mr. T. Wardle had passed the University Certificate in Biblical Knowledge with one extra subject and in History of Biblical Religion (with distinction). Messrs. D. Dunkley and D. Smith had also passed the same Certificate, each with an extra subject. Mr. Dunkley had also passed in the History of Biblical Religion towards the University Certificate in Theology. The Principal was also happy to report that the Rev. J. M. Quirk, who left College three years ago with his University Certificate in Theology uncompleted, had now made up the deficiency by passing in Church History. The Principal further congratulated a tutor of the College, the Rev. C. G. Bolam, B.A., B.D., on having been awarded the M.A. degree by the University of Nottingham for some work of original research in Presbyterian history.

College Prizes were awarded as follows and presented by Miss Holt:

Mr. Wardle: Geo. Thomas Prize for Philosophy and the Rawson Essay Prize.

Mr. McMillan: Millson Prize for Ecclesiastical History.

Mr. Butler: Elliott Prize for General Excellence.

The Proceedings concluded with a Prayer and Benediction spoken by the Clerical Secretary.

ABD

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Liberal Religion

SIR,—Under the above heading in *The Inquirer* for July 13, Mr. Tom Wardle gave two quotations from Albert Schweitzer's book "Civilisation and Ethics" which, taken by themselves and in the context of Mr. Wardle's letter, may, I suggest, be unfortunately misleading to those unacquainted with this work. Schweitzer's eminence makes it important that he should not be misunderstood, whether one wholly agrees with his views in the book or not. The two quotations are from the preface of the book. They are (1) "We must make up our minds to renounce altogether any optimistic-ethical interpretation of the world. If we take the world as it is, it is impossible to explain it in any way which will give meaning to the ends and aims of the activities of man and humanity." (2) "Thus we return to an elemental philosophy which has to do again with questions of world- and life-view as these directly affect men, and seek to find a basis for, and to maintain life in, the productive ideas which exist in us."

These passages are surely only to be fully understood in the wider context of the whole preface and specially in the light of two other quotations from the same source which I would like to add. (1) "The eternal spirit meets us in nature as mysterious, creative power. In our will-to-live we experience it within us as volition which is both world- and life-affirming and ethical." (2) "I live my life in God, in the mysterious divine personality which I do not know as such in the world, but only experience as mysterious Will within myself." Schweitzer goes on, of course, to affirm his great faith in reverence for life as ethical, active mysticism.—Yours,

Croydon.

J. P. Chalk.

Church Committees

SIR,—Is it significant that two of the laymen turned ministers comment on the inefficiency of church committees—and a third hints at it? As a layman on a church committee, I can only agree that they are right, and admire the restraint with which they state their case.

The columns of *The Inquirer* might help us all by giving us the accumulated wisdom of the denomination on this subject. I can only venture two pieces of diagnosis: (i) Not all of us (whether laymen or ministers) are at our best in committee work—a point which the electing congregations may not realize, as they do not see their committees at work. (ii) This being the case, the most useful members tend to be asked to do more than is reasonable, not only in church affairs, but also in all their other social activities. The result is that they do not give their best to any one of them.

This is, indeed, not only a problem for the churches. I have repeatedly heard it said recently that the voluntary bodies concerned with social service are often (not always) far less efficient than the corresponding professional organizations—usually because the volunteers are pressed to do more than their spare time allows, because, of course, there is so much to do.—Yours,

Hull.

J. J. Kipling.

Friends of Freedom

SIR,—Unitarians have always been to the fore in expressing disapproval of colour prejudice and in proclaiming the cause of racial brotherhood. There are, however, times when verbal expressions are not enough and practical help is urgently required.

One hundred and fifty-six leading opponents of Apartheid were arrested in South Africa in December, 1956. The case will probably drag on until at least towards the end of 1957. Some of the accused have already lost their jobs. Most are in no position to pay for legal aid. The position of the dependants of many of them is serious. By the time the trial is over the plight of all, accused and dependants alike, will have become desperate.

An appeal, in closest touch with the committee responsible for the Defence and Aid Fund in South Africa, has been launched by Christian Action with an impressive list of sponsors, including Trevor Huddleston, Victor Gollancz, M.P.s of all political parties, and leading figures in many different christian denominations.

Cheques and money gifts can be sent direct to Christian Action, 2 Amen Court, London, E.C.4. If, however, it is felt that as Unitarians we would prefer to make a contribution as a body, I shall be glad to receive cheques, etc., made out to "Christian Action" and forward them as a lump sum from "Unitarian Friends of Freedom."

Mr. Tom Wardle, who has spent many years in South Africa, and is well known among us for his opposition to colour prejudice, has encouraged me in initiating this move, and has been the first to make a donation.

For those who cannot afford a donation, a periodical (such as *The Listener*, *Manchester Guardian Weekly*, etc.) sent in a wrapper with a penny stamp to P.O. Box 2804, Johannesburg, South Africa, will help the accused to pass the ordeal of waiting during the trial.—Yours,

15 Belgrave Road, Clifton, Bristol 8.

Jack Perman.

"Quite Erroneous"

SIR,—With regard to the last paragraph of Mr. C. G. Fitz Stocks' letter in your issue of July 6, I should like to suggest that this country has never disarmed. If we allowed Mussolini and Hitler to conquer and oppress other nations, it was not because we had renounced war as an instrument of policy. If our government had been really interested in stopping the career of these dictators, other ways could have been found, e.g., withholding all financial support and supplies of oil. Probably also Hitler might never have risen to power had it not been for the vindictiveness of the Versailles Treaty. Similarly, the Russian régime might have developed along quite different lines had it not been attacked after the revolution by all surrounding countries. It is, therefore, quite erroneous to attribute the growth of tyranny to an excessively pacifist policy on our part.

And where does our reliance on armaments lead us? To the possession of a weapon which, if used, would liberate nobody, but would, on the contrary, only massacre the innocents and possibly make the earth unfit for human habitation.—Yours,

Edinburgh. *Rhoda M. Stevenson.*

SIR,—While supporting Mr. Pitt Steele's right to air his opinion in *The Inquirer*, I cannot agree with his remarks about Mr. Dunkley's conscience.

To say that "He will tolerate oppression, condone injustice, applaud suffering, justify torture, and agree to slavery" is surely an insult to the high ideals he holds, which to my mind are to suffer oppression, undergo injustice, bear suffering, endure torture, live in slavery, and yet love the malefactor.

While I do not subscribe to Mr. Dunkley's views on Pacifism, I do have respect for both his and Mr. Pitt Steele's viewpoints, firstly that when the oppressor is vanquished, the victor is in turn the oppressor, and the other, that the only way to stop war is to be prepared for war.

Any form of tolerance or respect for another's point of view seemed to me to be sadly lacking from Mr. Pitt Steele's letter.—Yours,

Manchester. *Herbert Nelson.*

[This correspondence is now closed.—ED.]

Information Wanted

SIR,—May I ask, please, through the medium of *The Inquirer* if any kind friend could supply me with the address of or information concerning the whereabouts of Mr. Walter Barrett, an architect, late of Bury, Lancs., a former member of the Homes Committee and trustee for certain Homes' securities.

Any information will be gratefully received by me at Unitarian Holiday Homes, Great Hucklow, Buxton, Derbyshire.—Yours,

Eric Phillips, Secretary.

U.Y.P.L. Inter-Racial Conference

SIR,—We regret to inform you that this Conference has had to be postponed from September 13-15. A new date will be arranged as soon as possible.—Yours,

Barbara Johnson, Secretary.

LANCASHIRE AND CHESHIRE PROVINCIAL ASSEMBLY

Annual Meetings

THERE were people drawn from all quarters of the two counties in the packed, sun-flooded Stand Chapel to hear a sermon delivered by the Rev. E. W. Deakin, of Leigh, on June 19 at the Annual Meetings.

He said that in this bewildering and unstable world and age, we professing Christians carried a very heavy responsibility. But far too many of us sat at ease and said, "God is in His Heaven and all is well with the world". It is not! When the Church is alive, when it is an active and living force in the world, then the world is a better place in consequence. But when the Church is asleep, as it too often is, then the world knows and is all the worse for it.

We were told that there is a physical law which says that action and reaction are equal, that power must be equal to the task it is called upon to do . . . the greater the task the greater the power needed. May this not also mean that spiritual power will be given equal to the monumental task the Church has before her? Now is the time to turn toward the almighty power of God. With his help we may do many great things. We need this God-given power to gain the attention of a distracted generation. Ours may be a small community but it has a message which is a call to action—not a lullaby.

Ours is a fighting faith. Our forefathers in the faith were given the power to carry out their great work. It was the rank and file who triumphed then and it will be the rank and file who will triumph again. Let our critics rage. Let orthodoxy imagine vain things. We are not condemned to fight a losing battle . . . we are on the winning side.

★

Although it is certain that there had been no collusion between the Preacher and the President there was a striking similarity in the key-note as in the general tone of the Sermon and the Presidential Address delivered, during the annual business meeting, by the President, Mr. George Platt, of Hindley.

Mr. Platt pointed out that, when we are asked by a non-Unitarian, what it was we cherished and treasured most in our free faith it would be our claim to liberty of thought and freedom from authority. We needed to be constantly reminded that this liberty and freedom was not a gift of the gods. It had been fought for, and won for us by our great forefathers. Said Mr. Platt,

"I would recall the gallantry of the 2,000 men who, in 1662 went from their livings, for conscience sake. Where, I ask, in 1957 would you hope to find such courage as these men showed?"

The President then went on to show avenues along which we may travel to gain, or regain, some of the original spirit which had been seen in the opening years of our history. What of those who had fallen by the wayside? A business concern would not allow its customers to lapse into indifference. Why then should we? We should try to break down some of the resistance between those "inside" and those "outside" our churches . . . between the various generations . . . between individual churches . . . between the churches and the district associations and the individual church and The General Assembly.

Mr. Platt closed with these words:

"In our liberty and freedom let it be said that we accepted a full measure of our responsibility for the future, for the maintenance of our glorious heritage, this Free Religious Faith of which we boast so often, and which we so greatly treasure".

★

Under the heading of "Our Message for the Modern World", two outstanding statements were offered during the course of the Public Meeting. The first was made by Mr. Tom Wardle, of Kendal, the second by the Rev. C. H. Bartlett, B.A., of Stalybridge.

(Reports of these will be printed in a later issue.)

★

At the Annual Business Meeting the following resolution was moved by the President, Mr. George Platt, and seconded by the Treasurer, Mr. Harry Jackson:

"That this annual meeting of the Provincial Assembly of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire expresses its deep concern with the inadequate stipends paid to our Ministers; it welcomes the fact that the General Assembly is giving serious consideration to the matter, and it urges its constituent congregations to give sympathetic thought to the question with a view to effecting a substantial improvement upon present stipends."

For obvious reasons this resolution could not be put to an open vote, but there was universal agreement with its sentiment, especially after the skilful manner in which Mr. Jackson put his case. It was based upon an appeal for lay-people to take an assessment of their contributions to church funds, and then to see what actual percentage this was of their income. Mr. Jackson suggested that many people would be shocked at the minuteness of this percentage.

★

The Rev. J. H. Smith was elected President for the coming year and the Rev. Kenneth Twinn as Preacher. Sincere thanks were given to the Stand Chapel Congregation for their warm and generous hospitality.

THE CALENDAR OF THE CHURCHES

SUNDAY JULY 21, 1957

ABERDARE, Highland Place, 11 and 6, Supply
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. S. E. Bowen
ABERYSTWYTH, New Street Meeting House, 11, Mr. D. C. [illegible]
ALTRINCHAM, Dunham Road Chapel, 11, Rev. Arthur W. Vallance, 6.30, Dr. Albert Hall
[illegible], Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
[illegible], Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Dr. Preston Bradley
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Mr. R. Williamson
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. J. Emrys Walker
BILLINGSHURST, Free Church, High Street, 11.15 and 6, Rev. L. A. Garrard
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30 (July 28), Rev. Maurice [illegible]
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30 Rev. Gordon [illegible]
BIRMINGHAM, Waverley Road Church, and Moor Street Mission, Small Heath, 6.30, Rev. [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
BRIDPORT, Unitarian Chapel, 11 and 6.30, Mr. H. C. [illegible]
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. C. S. [illegible], 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. [illegible]
BRISTOL, Oakfield Road, 11, Rev. A. H. [illegible], 6.30, Mr. E. L. [illegible]
BURNLEY, Unitarian Church, Trafalgar Street, No Service
BURY, Bank Street, 11 and 6.30, Rev. F. W. [illegible]
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. [illegible]
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Supply
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3 Sunday School, 6.30, Rev. Barbara Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. [illegible], 6.30, Mr. F. A. [illegible]
CHESTERFIELD, Elder Yard Church, 10.45, Mr. E. E. [illegible], 6.30, Mr. F. [illegible]
CHOWBENT, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
CREWE, Free Christian Church, Bank Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. B. [illegible]
CROYDON, Free Christian Church, Wellesley Road, 11, Dr. E. F. Rattray, (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Downing, STYAL, 6.30, Rev. A. B. Downing
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. [illegible]
DERBY, Friar Gate Unitarian Chapel, 6.30, Mr. T. [illegible]
DITCHLING, Old Meeting House, 10.45, Rev. John Rowland
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bruce Findlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. [illegible]
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Peaston
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Supply
EXETER, George's Chapel, South Street, 6.30, Rev. G. Randall Jones
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. [illegible]
GLASGOW, St. Vincent Street, Unitarian Church, 11, No Service
GLOUCESTER, Barton Street, 3, Rev. Barbara Thomas
GUILDFORD, Ward Street Church, 11.15, Rev. R. [illegible]
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Greyfriars Way, 7, Mr. H. N. [illegible]
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John [illegible]
HALIFAX, Northgate End, 6.30, Rev. J. S. [illegible]
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible]
HINCKLEY, Great Meeting, [illegible] Lane, 11 and 6, Supply
HORSHAM, Worthing Road, 6.30, Rev. J. [illegible]
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. S. [illegible]
HULL, Park Street Church (Unitarian), 6.30, Mr. E. H. [illegible]
ISLE OF WIGHT, Newport, High Street, 11 and 6.30, Rev. W. H. [illegible]
KENDAL, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
KIDDERMINSTER, New Meeting House, 11, Rev. [illegible]
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Stanley Mossop
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. [illegible]
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. [illegible]
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard [illegible]
LETCHWORTH, Secretary, Miss J. E. [illegible], The Little House, Garth Road, 11, —
LEWES, Westgate Chapel, 11, Mr. W. [illegible]
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. [illegible]
LIVERPOOL, Bootle Free Church, 11, Rev. N. [illegible]
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
LIVERPOOL, Gateacre Chapel, 11, Rev. [illegible]
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. [illegible]
LIVERPOOL, Hope Street, 6.30, Rev. C. A. [illegible]
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. W. H. [illegible]
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. G. J. [illegible]
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. Robert [illegible]
LONDON, Forest Gate, Upton Lane, 6.30, Rev. F. [illegible]
LONDON, Golders Green, Hoop Lane, 11, Mr. G. J. [illegible], 6.30, Rev. K. C. [illegible]
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11, Rev. [illegible]
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. [illegible]
LONDON, Ilford, High Road, 11 and 6.30, Mr. T. E. [illegible]
LONDON, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. R. W. [illegible]
LONDON, [illegible], Lea Bridge Road, Leyton Green, 6.30, Rev. W. [illegible]
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. [illegible]
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.15, Children's Church, 6.30, Mr. [illegible]
LONDON, Wandsworth Unitarian Church, East Hill, 11, Mr. Douglas [illegible]
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. E. G. Lee
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. [illegible]
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. D. C. [illegible]
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Mr. K. [illegible]
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Miss P. J. [illegible]
MANCHESTER, [illegible] Street Mission, 6.30, Rev. R. L. [illegible]
MANCHESTER, Stand Chapel, Whitefield (July 28), 10.45 and 6.30, Rev. Sydney H. [illegible]
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. Vallance
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. [illegible]
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. [illegible]
NORTHAMPTON, Kettering Road Church, 11, Rev. A. T. [illegible]
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. [illegible]
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. [illegible]
OLDHAM, Lord Street, Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 11, Mr. F. [illegible]
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon [illegible]
PLYMOUTH, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
PORTSMOUTH, John Pounds Memorial Church, High Street, 11, Junior Church 6.30, Mr. J. R. [illegible]
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
RINGWOOD, Hants, The Meeting House, 11, Rev. J. W. [illegible] (Closing 1st three Sundays in August)
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
ROTHERHAM, Church of our Father, 10.45 and 6.30, Rev. N. J. [illegible]
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. [illegible]
SHEFFIELD (Attercliffe), 6.30, Mr. F. [illegible]
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. [illegible]
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley [illegible]
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. [illegible]
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mrs. J. Williams
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Mr. Frank [illegible]
SOUTHPORT, Portland Street Church, 11, Rev. J. K. [illegible], 6.30, Miss H. [illegible] Williams
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. B. [illegible]
ST. HELENS, Corporation Street, 6.30, Rev. Stanley R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. [illegible] (also 11, 2nd Sunday in the month)
[illegible], Presbyterian Unitarian Chapel, 11, Rev. C. [illegible], 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11 First Sunday in the month)
[illegible], [illegible] Free Christian Meeting House, 11, Rev. B. Viney
[illegible], [illegible] Hall Road, 10.45 and 6.30, Rev. P. B. [illegible]
TAUNTON, Mary St. Chapel, 11, Supply, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
TODMORDEN, Unitarian Church, 10.45 and 6, No Services
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
TWICKENHAM, [illegible] Unitarian Church, 6.30, Dr. Preston Bradley
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 first Sunday in the month
WALLASEY, Memorial Church, Manor Road, 11, Mr. J. L. [illegible], 6.30, Rev. L. A. [illegible]
WALSALL, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. [illegible]
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice [illegible] (also 6.30, first Sunday in the month)
WHITBY, Flowergate, 2.30, Mr. [illegible]
YORK, St. Saviourgate Chapel, 6.30, Mr. S. Thomas
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. [illegible]
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 152 Duke Street, Scarborough, West Australia.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. [illegible], [illegible] Telephone [illegible]
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. [illegible]. Meetings as advertised.
SOUTHERN COMMUNITY CHURCH, [illegible] Road, [illegible] (Vic.). [illegible] weekly at 2.15 p.m. Public Worship, fortnightly 3.15 p.m. Minister: Rev. W. [illegible]

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B.C. Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Mr. H. J. [illegible]
WELLINGTON, Service suspended—Enquiries—Mrs. [illegible], Tel. [illegible]

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. [illegible]

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THE INQUIRER

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NEWS REVIEW

Manchester District Women's League: Summer Meeting was held at Knutsford on Wednesday, June 26. There were 307 members present representing 35 branches.

Owing to the numbers present, there were two services, two business meetings, and four sittings for tea. Mrs. Albert Smith conducted both services, taking for her text "In quietness and confidence shall be your strength". The first service was followed by two short business meetings and a second service. Mrs. Whitehouse welcomed Miss Herford, the National president, and the Chester branch, who had combined a visit to Knutsford with the Manchester district summer meeting. Miss Herford gave her greetings to the meeting, Mrs. Stellfox welcomed all members to Knutsford, and Mrs. Barrick, of Swinton, thanked Mrs. Smith for her beautiful services, Miss Whitworth, of Pendleton, for playing the organ, and complimented Knutsford branch on their achievement in entertaining such a large number in so small a chapel and school. During the evening parties were taken for walks in and around Knutsford by the Rev. A. Smith and Rev. S. Mossop.

Kendal: In a schoolroom gaily decorated with geraniums and potted plants, a goodly company of members and friends of Market Place Chapel gathered recently to welcome the new minister, Mr. Tom Wardle. The Mayor of Kendal, Coun. Knowles, offered a welcome on behalf of the borough, and representatives from other non-conformist groups in the town brought fraternal greetings. Rev. Lot Hall, of Lancaster, led the opening devotions.

Also present at the meeting were Unitarians from nearby townships, Grange, Windermere, Ambleside. In his reply to the addresses of welcome, Mr. Wardle spoke of his hope of building a strong Lakeland Unitarian community through the promotion of home fellowship groups in these and other areas.

Mr. Wm. McMillan, senior student at U.C.M., brought the good wishes of Mr. Wardle's fellow students at the college. The Lady Mayoress and Mrs. Wardle were presented with bouquets by children from the Sunday School. The meeting was presided over by Mr. Tom Smith, chairman of the congregation.

Holiday Accommodation

SEPTEMBER VACANCIES at congenial, quiet hotel used by Unitarians and others, 6/8½ guineas, including full board, early tea, coffees, fresh fruit, baths and beach hut. No gratuities. Twin-beds; H. and C.; Slumberlands. Two comfortable lounges. All well-appointed. Vegetarian if desired. Write for informative brochure (illustrated), NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Best position on three-mile promenade, facing full South. Near Sun-Lounge (Orchestra). Tel.: Hastings 4784.

For Your Holiday

HOLIDAY CONFERENCE, Manchester College, Oxford, Monday, July 29 until Saturday: "Our churches since 1900" (Mr. Short), "Towards a Unitarian theology" (Principal Garrard). Morning conference, rest of day holiday. Cost 5 gns. Apply to Principal.

Pulpit Vacancy

Church of Our Father, Rotherham. The pulpit will be vacant from September 22.

Change of Address

Mr. H. B. Moore, to 3 Grange Avenue, Hale, Altrincham, from July 9.

Chester: In Matthew Henry's Chapel in Chester the Rev. L. A. Gribble, M.A., was recently inducted as minister. The Rev. C. A. Piper conducted the service. The charge to the minister was given by the Rev. Albert Smith, of Knutsford; to the congregation, by the Rev. Maurice Johnson, of West Kirby. Miss R. Herford, as chairman of the congregation, gave a welcome in their name, and the Rev. L. A. Gribble replied. Later there was an informal meeting of welcome to Mr. and Mrs. Gribble. The welcome was extended to them by Mr. R. G. Jones on behalf of the congregation of Matthew Henry's Chapel; by Mrs. Wynne, as president of the Women's League; by Dr. P. N. Tindall from the Liverpool District Missionary Association; by Mr. Donald Dunn, representing the U.Y.P.L. Miss Mitchison gave Mrs. Gribble a bouquet of roses from the ladies of the congregation.

Messages of welcome were received from clergy of the Anglican Church, headed by the Bishop of Chester, and ministers from other religious bodies.

London: Wandsworth: The Annual Reunion Services were held on July 7, when numerous old friends were present, and messages of greeting were received from many more. Both services were conducted by the minister, the Rev. Arthur Peacock; in the evening, a large congregation enjoyed the presence of the Rt. Hon. J. Chuter Ede, vice-president of the General Assembly, who read the lessons and gave an interesting and forceful address. The visiting organist in the morning was Mr. J. W. Ling, and solos were rendered by Mr. F. W. Allen and Mr. T. C. Boswell. As usual on this occasion, the church was beautifully decorated with flowers; and a pleasant social gathering ended a happy and encouraging day.

Alice Thirza Rosling

The congregation worshipping at Lord Street Chapel, Oldham, mourns the passing of Mrs. Alice Thirza Rosling (widow of Rev. J. P. Rosling, who served our churches, as minister, in London, Manchester, and Stalybridge). After a service conducted by Rev. T. E. Nuttall, in the chapel, Oldham, at which there was a most representative congregation, the interment took place at Stockport crematorium, where several of her friends from Stalybridge, Hyde, Gorton, and Manchester were present. Mrs. Rosling had courageously faced indifferent health since her husband's untimely death ten years ago. She was a staunch friend, a loyally devoted member of the Unitarian Chapel in Oldham; was a member of the Women's League, the Sewing Society, and the Chapel Committee up to her death. She leaves a married daughter in London, a married son in Sheffield, and two sons at present doing their National Service, whose home address is in Oldham.

T. E. N.

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